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The Karmavibhaṅgopadeśa:
A Transliteration of the Nepalese Manuscript A (2)

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The *Karmavibhaṅgopadeśa*: A Transliteration of the Nepalese Manuscript A (2)¹

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CONVENTIONS:

()	restored <i>akṣara</i> (s)
[]	damaged <i>akṣara</i> (s)
< >	omitted (part of) <i>akṣara</i> (s)
{ }	superfluous <i>akṣara</i> (s)
{ { } }	erased <i>akṣara</i> (s)
« »	interlinear insertion
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
*	<i>virāma</i>
'	<i>avagraha</i>
;	a sign for fulfilling a blank

TRANSLITERATION:

api ca |^[SL155] ekenācintanīyana² sarvam ākrāmyaṀti |

yathā uktaṃ Bhagavatā Abhidharme Bālakāṇḍasūtre³ |

¹ For first part of this transliteration see Kudo 2009b. For convenient reference to Lévi's edition, the pagenumber and line are given in the left margin using the abbreviation "SL" (= Sylvain Lévi). I would like to express my thanks to Dr. Diwakar Acharya who gave me information about the notebooks transcribing the original manuscripts and supplied the images of them. Needless to say, any errors that remain are of my own.

² A scribal error for °yena.

³ *Abhidharma Bālakāṇḍasūtra*. See Lévi 1932: 155, fn. 1. On the usage of the word 'abhidharma' in the KV, see Namikawa 1985a: 8-9. He deals with this reference but simply says that the passage quoted from the "Abhidharma Bālakāṇḍasūtra" is untracable; but its title 'Bālakāṇḍa' reminds us of the title of the first part of the Rāmāyaṇa (Namikawa 1985a: 9, tr. by N.K.) However, although source itself is unknown, we have some texts parallel to our quotation: Ch. *Madhyamāgama* [MĀ] *Zhōngāhánjīng* 『中阿含經』 「牛糞喻經」 (*Niūfēnyùjīng*) (T No. 26(61), vol. 1, 496a-497b1, esp. 496b4-9): 比丘。我憶昔時長夜作福。長作福已。長受樂報。比丘。我在昔時七年行慈。七反成敗。不來此世。世敗壞時。生晃旻天。世成立時。來下生空梵宮殿中。於彼梵中作大梵天。餘處千反。作自在天王。三十六反。作天帝釋。復無量反。作刹利頂生王。; MĀ *Zhōngāhánjīng* 『中阿含經』 「福經」 (*Fújīng*) (T No. 26(138), vol. 1, 645c-646c8, esp. 645c20-25); Ch. *Samyuktāgama* [SĀ] *Zāhánjīng* 『雜阿含經』 卷第十, 第二六四經 (T No. 99(264), vol. 2, 67c4-68b28, esp. 67c16-22): 佛告比丘。我自憶宿命。長夜修福。得諸勝妙可愛果報之事。曾於七

ekacittaprasādasya⁴ vipāko varṇṇi(62v.3)taḥ | yadi Ānaṃda saṃsāre saṃsarataḥ {||}
 ekacitta○prasādasya vipākena saptakṛtvaḥ parinirmitavaśavarttiṣu⁵ devaputro
 rājyaṃ kārayataḥ⁶ | (62v.4) saptakṛto⁷ nirmāṇaratiṣu | saptakṛta(h) suṣite○ṣu⁸ |
 saptakṛtvo yāmeṣu deveṣu <|> putro⁹ bhūtvā rājya(m) kārayataḥ | ṣaṭtrimśam¹⁰
 indrarājyāni kārayataḥ | (62v.5) dvāsaptati mahārājikaiṣu¹¹ deveṣu rājyaṃ kārayataś
 cakravarttirājyānā¹² koṭikotīnā¹³ rājyāni kārayataḥ | yadi na {v}rājyaṃ¹⁴ tataḥ | idam
 ekacittapra(63r.1)sādasya phalaṃ |

api ca | sarvaśrāva<ka>buddhena api bhūyante¹⁵ | yathā Dīpaṃṅkareṇa buddhena
 dīpamālāyāḥ pradānena buddhatvaṃ prāpta(m)¹⁶ | idam apy aśraddhānām
 aśra{ddha}dhānīyaṃ¹⁷ |

(63r.2) evaṃrūpāni kramāṇi¹⁸ <|> yāni {||} loko «na» praśraddadhati | ○ teṣā¹⁹
 śra{ma}ddhānām²⁰ hīnādhimuktikānām²¹ Bhagavān āha |

daśame²² guṇā²³ caitye vandanāyā²⁴ ca vistaraḥ²⁵ |
 (63r.3) gunapūrṇyānān²⁶ tu buddhamāhātmyaṃ na kevalaṃ Agratā;○sūtre²⁷ |

年中。修習慈心。經七劫成壞。不還此世。七劫壞時生光音天。七劫成時還生梵世。空宮殿中作大梵王。無勝。無上。領千世界。從是已後。復三十六反。作天帝釋。復百千反。作轉輪聖王。領四天下。正法治化。... ; Pāli. SN 22.96, *Gomayasutta*, III. 143-147. Details of the SĀ or SN text see Chung 2008: 50. As to this result of good act, i.e., 'reborn seven times among a heaven and so on,' see also an episode of Aniruddha in KV §46 (Lévi 1932: 76.17-77.5; Kudo 2004: 166-169 and NOTE 64, pp. 300-303).

⁴ As to the word *ekacitta*, see Lévi's footnote [155, fn. 1]: ... Il est bien surprenant que ce texte d'Abhidharma n'ait pas servi d'arme dans la longue controverse sur l'*ekacitta*. ...

⁵ For *parinirmita*-.

⁶ *kārayataḥ* used as 3rd sg.? Lévi emends all examples of this word as *kārayati* [155, fn. 1]; Notebook A (30.4ff.) reads: *kārayataḥ*.

⁷ For *saptakṛtvo*.

⁸ For *sukhiteṣu* [*kh > ṣ*].

⁹ Lévi reads: *deveṣu devaputro*; Notebook A (30.5): *deveṣu | putro*. Omission due to a dittography [*deveṣu (deva)putro*]?

¹⁰ For *ṣaṭtrimśad*.

¹¹ For *°rājikeṣu* [*e > ai*].

¹² For *°rājyānā(m)* [pl. Gen.].

¹³ For *°koṭīnā(m)* [pl. Gen.].

¹⁴ Notebook A (30.5): *vrā[rā]jyaṃ*. A scribe of this Notebook suggests to read *rā-* instead of *vrā-*.

¹⁵ For *brūyate*.

¹⁶ Notebook A (30.7): *prāpta(m*)*.

¹⁷ A scribal error due to a haplology?

¹⁸ For *karmāṇi* [*kar- > kra-*].

¹⁹ For *teṣā(m)*. See also next note.

²⁰ Here *-ma-* seems to be misplaced: read *teṣām aśraddhānām* = Lévi and Notebook A (30.9).

²¹ For *hīnā-*.

²² Read *daśa ime* as is suggested by Lévi.

²³ For *guṇāś* = Lévi. Notebook A (30.9): *guṇā[ś*]*.

²⁴ For *vandanāyāś ca* [*-ś ca > ca*].

²⁵ As to ten merits of *caitya-vandana*, see KV § 63 (Lévi 84; Kudo 2004: 180-181).

²⁶ For *gunapūrṇ(ṇ)ānān*.

²⁷ *Agratāsūtra*. Pāli AN, *Etadagga-vagga*, (I.23ff.), see below. Cf. Skilling 2001a, b.

uktamñ ca yathā Brāhmaṇasūtre²⁸ | “agraham²⁹ hi brāhmaṇa śreṣṭhe loke” iti sūtram
yojyam |

yathā ca Bha(63r.4)gavān* | Koṭusya maharṣeḥ Śelasya ca tāpasasya
vi;Oṇayārtham āsramam gataḥ <|> tābhyāñ ca bhaktena nimantritaḥ | tābhyāñ ca
Bhaga<vā>n* jñātvā idam udānam udā(63r.5)nitavān* |

SL156.1 ³⁰agnihotramukhā vedāḥ gāvitrī³¹ cchandamā³² mukham |
rājā mukham manuṣyāṇā nadīnā³³ sāgaro mukham |
nakṣatrāṇām mukham candra ādityas taptatām³⁴ mukham |
pu(63v.1)ṇyam ākāṅkṣamāñānām sambuddho yata³⁵ mukham ||

SL156.5 etad darśayati Bhagavān* |
yathā sarveṣām yajñānām jāyamāñānām³⁶ agnihotra³⁷ mukham | devānām gāvitrī³⁸
mukham | sarveṣām puru;(63v.2)ṣāṇām rājā muṣam³⁹ | nadīnām sāgara⁴⁰ śreṣṭha⁴¹ |

²⁸. *Brāhmaṇasūtra*. See Lévi 1932: 155, fn. 4. Pāli AN, *Verañjabrahmaṇa sutta*, (VIII *Mahāvagga* XI. 10), IV, p. 176: *Evam eva kho aham brāhmaṇa, avijjāgatāya pajāya aṇḍabhūtāya, pariyaṇaddhāya avijjāṇḍakosaṃ padāletvā eko'va loke anuttaram sammāsambodhiṃ abhisambuddho, aham hi brāhmaṇa jettho settho lokassa*; Ch. MĀ *Zhōngāhánjīng* 『中阿含經』 「黃蘆園經」 (*Huánglúyuánjīng*) (T No. 26(157), vol. 1, 679c2-4): 梵志。我於此衆生無明來。無明樂。無明覆。無明卵之所裏。我先觀法。我於衆生爲最第一。; *Fóweihuángzhúyuánlǎopólúoménsūxuéjīng* 『佛爲黃竹園老婆羅門說學經』 (T No. 75, vol. 1, 882b28-29): 爲愚癡所纏裹以愚癡爲陰覆。我初分別法。我於衆生最上說。

²⁹. Read *agro* (')*ham* or *agr*(')*aham*.

³⁰. As to this “*agnihotramukhā yajñāḥ*” verse, Peter Skilling elaborately deals with this verse: Skilling 2003; quotation in the *KVU* is treated especially in pp. 640-641. Here, due to a limit of space, I quote some of texts from Pāli, Skt. and Ch. respectively : Pāli: MN No. 92: *Selasutta = Suttanipāta* vv. 573-4 (p. 111): “*aggihuttamukhā yaññā, sāvitṭī chandaso mukham. rājā mukham manussānam, nadīnam sāgaro mukham || “nakkhattānam mukham cando, ādicco tapatām mukham. puññam ākāṅkhamāñānam, saṅgho ve yajataṃ mukha”nti* ||; Skt. *Samghabhedavastu*, II. 29: *agnihotramukhā yajñāḥ gāyatrī chandasām mukham / rājā mukham manuṣyāṇām nadīnām sāgaro mukham || nakṣatrāṇām mukham candra ādityas taptatām mukham / ūrdhvaṃ tiryag adhaś cāpi yāvati jagato gatiḥ / sadevakeṣu lokeṣu sambuddho hījyatām varah* //; *SBhV* II. 253 reads differently in first line: *agnihotramukhā yajñāḥ sāvitṭī cchandasām mukham* / (see Skilling 2003: 643-644); Ch. *Gēnběnsūōyīqièyōubù Pínàiyē Pòsēngshì* 『根本說一切有部毘奈耶破僧事』卷第十一 (T 1450, vol. 24, 158b19-22): 諸祭祀中火爲上 圍陀之中神爲上/世間所尊王爲上 一切衆流海爲上/諸星宿中月爲上 諸耀之中日爲上/上下四維及天等 供養世尊最爲上; Ch. EĀ *Zēngyīāhánjīng* 『增壹阿含經』 「五王品(*Wūwángpǐn*)」第二經 (T No. 125, vol. 2, 684a9-13): 祀祠火爲上諸論頌爲首/王爲人中尊海爲衆流源/月爲星中明日爲衆明最/八方及上下所生萬品物/欲求其福者三佛最爲尊 (= Skilling 2003: §7.3).

³¹. For *gāyatrī*; Notebook A (30.14): *gāvi[ya]trī* (emendation is given in []).

³². A scribal error for *cchandasā(m)*; Notebook A (ibid.): *chandasām*.

³³. For *manuṣyāṇām nadīnām*.

³⁴. For *tapatām*; Notebook A (30.17): *tapta[pa]tām* (emendation is given in []).

³⁵. For *yatatām?*; Notebook A (30.18): *ya[ta]tām* (addition is given in []). As to the reading of this word, see Skilling 2003: 657.

³⁶. For *jāyamāñānām*.

³⁷. For *agnihotra(m)*.

³⁸. For *gāyatrī*; Notebook A (30.20): *gāvi[ya]trī* (emendation is given in []).

³⁹. For *mukham* [-kh- > -ṣ-].

⁴⁰. For *sāgara(h)*.

⁴¹. For *śreṣṭha(h)*.

nakṣatrāṀnām⁴² candramā agrah⁴³ | tapatām ādityaḥ pradhānaḥ <|> sāhasrāṅā⁴⁴
lokadhātum⁴⁵ avabhāṣayati |
evam ya(63v.3)ś cintayati |
“asmin⁴⁶ ekapuruṣe dattaṃ mahāphala;Ṁm” iti |
Bhagavān āha |
“saṃbuddhe⁴⁷ dākṣiṇeyānām agryam” iti |
anenāpi kāraṇena Bhaga<vā>n agrya e(63v.4)tat sūtram apy Āgame
Brāhmaṇanipāte⁴⁸ vistareṇa pratyaṀvagatavyam ||

SL156.11 yathā ca Bhagavatā Etadagre Dakṣiṇāvibhaṅgasūtre⁴⁹ u{cya}ktaṃ |
“etad agram Ānanda prāti(63v.5)pudgalikānām dakṣiṇānām yad idaṃ Tathāgate
ṛhan* samyak*sambuddhe” <|>
evam agryatā Bhagavato vaktavyam⁵⁰ |

^{42.} For *nakṣatrāṅām*.

^{43.} For *agryaḥ*; Notebook A (30.21): *agrah[gryaḥ]* (emendation is given in []).

^{44.} For *sāhasraṅām*.

^{45.} Lévi omits this word, see p. 156, fn. 1.

^{46.} For *asminn*.

^{47.} Read *saṃbuddho*.

^{48.} *Brāhmaṇanipāta* 「梵志品」 (*Fànzhìpǐn*): a name of a section of the MĀ (*Zhōngāhánjīng* 『中阿含經』), i.e., T 26(152-161). Lévi gives a list of concordance between Pāli and Chinese parallels of these sūtras, wherein a brahmin (婆羅門 *pólúómén*) is a main character, see p. 156, fn. 2.

^{49.} *Dakṣiṇāvibhaṅgasūtra*. A passage of this sūtra is once quoted in KV § 32 (Lévi 1932: 61.5-10, and fn. 2; Kudo 2004: 122-123 and NOTE 40, pp. 265-266). MN 142: *Dakkhiṇāvibhaṅgasutta*, III, 254, 27-29: *Cuddasa kho paṇimānanda, pāṭipuggalikā dakkhiṇā. Katamā cuddasa: tathāgate arahante sammāsambuddhe dānaṃ deti, ayam paṭhamā pāṭipuggalikā dakkhiṇā*; Ch. MĀ *Zhōngāhánjīng* 『中阿含經』 「瞿曇彌經」 (*Qútánmījīng*) (T No. 29(180), 1, 722b14-15): 得大福。得大果。得大功德。得大廣報。有信族姓男族姓女布施如來。; *Fóshuō Fēnbiébùshījīng* 『佛說分別布施經』 (T No. 84, 1, 903c27-904a8): 阿難有十四種較量布施。何等十四。...十四者於如來應供正等正覺而行布施。 See also Namikawa 1984a: 66-67.

^{50.} For *vaktavyā*.

SL156.15 yathā ca MahāsamājīyaMahāparinirvānādi^[SL157]sūtreṣu⁵¹ dvāda(64r.1)śayojanikā⁵²
devā{tā}nām sannipātaḥ |

SL157.1 yathā Mahāprātihārye akaniṣṭhādibhir devaiḥ pūjitāḥ | mahāprātihāryaṅ ca dr̥ṣṭvā
anekāni tīrthakaraśatāni pravṛāja(64r.2)tāni⁵³ |

⁵⁴yathā ca tāpasā U«ru»villāKāsyapaprabhūṭaya○ḥ⁵⁵ pravṛajatāḥ⁵⁶ <|>

parivrājakāś ca ŚāriputraMaudgalyāyanaprabhūṭayaḥ⁵⁷ pravrajitāḥ⁵⁸ |

brāhma;(64r.3)ṅś ca Brahmāyupūrasāyino⁵⁹ VaśiṣṭhaBharadvājaprabhūṭaya⁶⁰

51. Lévi = Notebook A (30.28): mahāsamājīyaparinirvānādisūtreṣu.

On Mahāsamājasūtra and Mahāparinirvānasūtra. Cf. Tripāthī 1966: 213-14. He quotes a passage from the Mahāsamājasūtra (BBS, ed. by Waldschmidt 1932: 161): *sumahām batāyaṃ bhikṣavo devatāsannipātaḥ* (later Waldschmidt himself revised this text [1980, 152]; it reads: *(sumahām batāyāṃ bhikṣavo devatāsamni)pātaḥ sumahām batāya(ṃ) bhikṣav(o) d(e)va(tāsannipāto mama pariṣady)eta(rhi)*. (Sanskrit *Dīrghāgama* manuscript, although incomplete (“approximately 55 %” [Hartmann 2004: 119]), is found almost one decade ago; among extant folios the Mahāsamājasūtra is preserved, see Hartmann 2004: 127. This part of the DĀ is now studied by Lore Sander but not published yet as far as I know).

and passages from the Mahāparinirvāṇa-sūtra (= § 35.9 and § 44.19): 35.8 (*kiyata bhadanta bhagavān devatāḥ sañjānāti* ||) 35.9: (*yāvad Ānanda kuśinagarī yāvan nadī hiraṇyavatī yāvad yamakaśālavanam yāvan mallānāṃ makuṭabandhanam caityam atrāntarā dvādaśa yojanāni sāmantakena nāsti kiñcin mahāśakyamahāśakyābhir devatābhir asphuṭaṃ spharaṇīyam antato daṇḍakoṭivīṣṭambhanamātram api* ||); (A similar passage is also found in §34.167 and §47.4); Pāli MPS, Pāli MPS, II. 139, 16-19: 5.5 ‘*Yebhuyyena Ānanda dasasu lokadhātusu devatā sannipatitā Tathāgataṃ dassanāya. Yāvatā Ānanda Kusinārā Upavattanaṃ Mallānaṃ sālavanam sāmantato dvādasa yojanāni n’ atthi so padeso vāḷagga-koṭi-nittudanamatto pi mahesakkhāhi devatāhi apathuṭo*; Ch. DĀ. *Chāngāhānjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*), T No. 1(2), vol. 1, 21b26-28: 佛告阿難。此拘尸城外有十二由旬。皆是諸大神天之所居宅無空缺處。; *Fóbānnièhuánjīng* 『佛般泥洹經』(T No. 5, vol. 1, 169a16-20): 佛言是比丘。於彼諸天。最有威神。聞佛滅度故。直自前貪欲見佛。阿難問言。獨是天知佛當滅度。復有餘天。佛告阿難。從鳩夷那竭國境界。四百八十里中。頭頭相附。間不容鍼。; *Dàbānnièpánjīng* 『大般涅槃經』(T No. 7, vol. 1, 199b7-10): 佛言。阿難。諸天龍神八部之衆。聞我在於娑羅雙樹右胸而臥。皆悉競來瞻視於我。從虛空中。累至于地。四面充滿。各三十二踰闍那。; *Gēnběnsuōyīqìyèyòubù Pínàiyē zāshì* 『根本說一切有部毘奈耶雜事』(T 1451, vol. 24, 394b23-25): 佛言。南自金河。至拘尸那城雙林之處。來至繫冠制底。於此周環十二踰繕那。皆有大威德天排肩而住。中間無有立柱之地。(*Bānnièhuánjīng* 『般泥洹經』 T 6, vol. 1, 176a-191a has no corresponding passage).

On Mahāprātihārya(-sūtra), see Lévi 1932: 156, fn. 4. He simply points out stories including Buddha’s miracles (*prātihārya*): *Divyāvadāna* ch. 12 and related Ch. *Mūla-Sarvāstivāda-Vinaya, Kṣudrakavastu*. References in details, especially *Divyāvadāna* along with its critical readings, see Hiraoka 2009: 53-54. In this part of *KVU*, it is difficult to show an exact parallel passage.

52. W. r. for °*yojaniko*.

53. For *pravrajitāni*; Lévi = Notebook A (30.29): *pravrajitāni*.

54. As to an enumeration of the names of outstanding monks, laypersons, and so on, see, for example, AN I. XIV *Etadagga vagga*, (I. 23-26) = Ch. EĀ *Zēngyīhānjīng* 『增壹阿含經』卷第三「弟子品(*Dīzǐ pǐn*)」第四 (T No. 125, vol. 2, 557a-560c.), *Fóshuō Āluóhànjùdéjīng* 『佛說阿羅漢具德經』(T No. 126, vol. 2, 831a-934b).

55. For °*UruvilvāKāsyapaprabhūṭayaḥ* [*lvā > llā; bhṛ > bhū*]. Notebook A (30.30): *uruvillvākāsyapaprabhūṭayaḥ*.

56. A scribal error for *pravrajitāḥ* [vowel sign *i* of *ji-* seems to be taken as a vowel sign *vra-*, resulting in *vrā*]. Notebook A (30.30): *pravrajitāḥ*.

57. For °*prabhūṭayaḥ* [*bhṛ > bhū*].

58. Notebook A (p. 30, addition in the left margin. Sentences from *pravrajitāḥ* [64r.2 last] to *gr̥hapatayaḥ* [64r.3 last] are added later in this notebook): *pravrajitāḥ*.

59. Lévi notes [157, fn. 1]: Sic A. Peut-être Puṣkarasārin?; Notebook A (p. 30, addition in the left margin): °*pūrasāyino*. Any personality named *Pūrasāyin* (?) is not known so far.

60. For °*bhāradvāja*°; °*prabhūṭaya* [*bhṛ > bhū*].

abhiprasamnnāḥ <|>

tathā rājānaḥ Prasenajitah⁶¹ Bimbisārabhūṭayah⁶² gr̥hapatayah (64r.4)
AnāthapiṇḍadaGhoṣilaprabhūṭayah⁶³ |
evam devāṅnām ye agrā⁶⁴ manuṣyāṇāṃ ca te abhiprasannā Bhagavati |
anenāpi kāraṇena Bhagavā(64r.5)n agryah <|>

SL157.9 api ca | yathā EkottarikĀgratāsūtre⁶⁵ uktaṃ |
agradha(r)masamanvāgataḥ devabhūto manuṣyo agryah prāptaḥ pramoditaḥ | etad
uktaṃ bhavati <|> nirvāna(64v.1)gāmiṇaḥ⁶⁶ { | } dharmo dhigataḥ |
tena kāraṇenāgryah <|>

SL157.12 kiṃ kāraṇaṃ⁶⁷ pūrvam api bodhisatvabhūto devā upasamkrāntāḥ⁶⁸ <|>
yathā Govindasūtre⁶⁹ Satavarge⁷⁰ ca Tāpasasūtre⁷¹ (64v.2) Indra upasamkrāntāḥ |
nanu tadā agradharmasamanvāgataḥ sāmpratam nirvānagāmi⁷² dharmo⁷³ dhigataḥ |
tenāgryah | evam api deśitā dharmo⁷⁴ <|>

SL157.16 keced⁷⁵ āhu(64v.3)ḥ <|> buddhaḥ pariṇirvṛto mokṣaḥ prāptaḥ | tasya ya stūṀpe

61. W. r. for *prasenajid-*.

62. On second *-bi-* of *bimbi-*: vowel sign *-i* is added later. For °(*pra*)*bhr̥ṭayah* [*bhr̥* > *bhū*]; Notebook A (p. 30, addition in the left margin): °*prabhṛṭayah*.

63. For °*prabhṛṭayah* [*bhr̥* > *bhū*].

64. For *agryā*.

65. *Ekottarika-Agratāsūtra*. See above note 54. No corresponding passage is found in above texts.

66. For *nirvāna*°.

67. For *kāraṇaṃ*.

68. For *upasamkrāntāḥ*.

69. *Go-*: originally written as *ge-*, and part of vowel sign *-o* is added later.

On *Mahāgovindasūtra*. Although its corresponding passage/content to *KVU* is unknown, this sūtra is available in several versions: Pāli DN No. 19, II. 220-252; Skt. *Dīrghāmama* [Turfan fragments, *SHT* I 165(q); IV 32(61-64), 165 (18-19); Gilgit fragments, see Sadakara 1999; Stein/Hoernle Collection at the British Library, Or.15009/364 [= H. 149. add. unnumbered] (see Hartmann/Wille 1992: 37, ed. Hartmann 1992: No. 77), Or.15009/568 [= H. 149.add.41] (see Hartmann/Wille 1992: 44, ed. Hartmann 1992: No. 78); Pelliot Collection at Bibliothèque Nationale, P.S. No. bleu 343 (see Hartmann/Wille 1997: 143, ed. Hartmann 1992: No. 79)]; Ch. DĀ. *Chāngāhājīng* 『長阿含經』 第三經 「典尊經」 (*Dānzūnjīng*) (T No. 1(3), vol. 1, 30b-34b3), 『佛說大堅固婆羅門緣起經』 (*Fóshuō dàjiāngùpólóuóményuánqǐjīng*), (T No. 8, vol. 1, 207c-213c20). (Identification of the fragments in the British Library is based on Dr. Klaus Wille's unpublished list: "British Library, fragmetns with signatures Or. 15009/..." [01.02.09]. I would like to thank him for giving me a chance to see this valuable work.)

70. For *Śatavarge*. This title which implies a certain division of scripture appears twice in the *KV*, i.e., “*Śatavarge Āgame Karmavibhaṅgasūtre*” (Lévi 46.11; Kudo 2004: 76-77, NOTE 20, p. 248) and “*Śatavarge Āgame Prasenajitsamyukteṣu Rājokīrṇaka nāma sūtra*” (Lévi 70.7; Kudo 2004:144-145, NOTE 56, p. 283). Although the title “*Śatavarga Āgama*” indicates its relationship to the *Samyukta-āgama*, since its Sanskrit text is not available till now, details are unknown. See also Lévi's footnote (p. 157, fn. 3)

71. *Tāpasasūtra*. Source unknown.

72. For *nirvāna*°.

73. Lévi reads: *mārgo*. See Notebook A (30.39) reads: *dharmo*.

74. Read *dharmāḥ*.

75. For *kecid*; Notebook A (30.40): *kece[ci]d* (emendation is given in []).

dattaṃ pratimāyām vā dhūpaṃ puṣpādikaṃ kaḥ pratigṛhṇāti |
 yadā buddhapaṇinirvṛta⁷⁶ eva ;(64v.4) ucyate | aśraddhā etadvākyā⁷⁷ purato vā
 pāpataraṃ yeṖṣāṃ buddhasāsanāsiddhānto⁷⁸ na viditaḥ |
 ya eṣa dha(r)mo Bhagavatā deśitaḥ | etad Bhagava(64v.5)taḥ⁷⁹ śarīra(m) | sa cādyā⁸⁰
 tiṣṭhati | tasmin antarahite⁸¹ buddhaḥ pariṇirvṛto bhaviṣyati |
 yāvata⁸² dharmmas tiṣṭhati tāvata buddho na pariṇirvāpayati |

SL157.22 (65r.1) ki(m) kāraṇaṃ hi <|> dharmasārīraṃ Bhagavataḥ śarīraṃ pāramārthikaṃ
 <|> tena dharmena⁸³ yadā deśitena śro{{pa}}tāpattiphalaṃ prāpate⁸⁴ |
 sakṛtāgāmīphalaṃ⁸⁵ | anāgāmīpha(65r.2)laṃ⁸⁶ ararhatvaṃ⁸⁷ | etadārthaṃ cāsmākaṃ
 pravrajyā pha«la»prāOpti{|}nimittaṃ <|> buddhas tiṣṭhati | phalāni prāpsyanti na
 parinirvṛtaḥ |
 tatrāyaṃ doṣaḥ syād <|> a;(65r.3)smākaṃ tv adyāpi phalāni prāpyanti |
 āratha;vīryāṇā(m)⁸⁸ na kiñcid duṣkaraṃ⁸⁹ <|> buddhe tiṣṭhamāne kartavyaṃ |
 etat sarvaṃ ^[SL158] kriyate |
 anenāpi kā(65r.4)raṇena jñeya(m) dharmasārīras tathāgata iti |

SL158.1 yaṖthā Mahāpariṇirvāṇasūtre⁹⁰ uktaṃ⁹¹ |

76. For *buddhaḥ parinirvṛta* = Lévi, Notebook A (31.1).

77. Read °vākyam.

78. For °śāsana°.

79. Originally: *bhagavā-*; then vowel sign *ā* is erased.

80. For *cādyā* (*ca ādyā*).

81. For *tasminn antarahite*.

82. Read *yāvata* ... *tāvata* ...? Lévi/Notebook A (31.4-5): *yāvad* ... *tāvad* ... Cf. *BHSD* s.v.

83. For *dharmena*. On this *akṣara -na* we see three dots which are usually used for deletion; do they indicate an emendation of “*na --> ṇa*” (but it is normal confusion in this manuscript to use *n-* for *ṇ-*).

84. Read *prāpsyate* = Lévi; Notebook (31.7): *prāpa[psy]te* (emendation is given in []). See also last sentence in this paragraph *(*phalāni prāpsyanti*).

85. For *sakṛdāgāmi-*; Notebook A (31.7): *sakṛtā[dā]gāmi-* (emendation is given in []).

86. Originally written as *anāgāmī-*; vowel sign *ī* is cancelled and vowel sign *i* is added. Cf. Notebook A (31.7): *anāgāmī°*.

87. Read *arhatvaṃ*.

88. Read *ārabdha°*; Lévi/Notebook A (31.10): *ārabdha-*.

89. Read *duṣkaraṃ* = Lévi; Notebook A (31.10): *duṣkaraṃ[ryaṃ]* (emendation is given in []).

90. Originally written as *sahā-* and rewritten to *mahā-*.

91. This part of quotation is discussed by Tripāthī (1966: 211ff.). He quotes: Skt. *Mahāparinirvāṇasūtra* §41.1-2: 41.1 *syā(t kha)l(u yu)ṣ(m)ākaṃ bhikṣavo mamātyayāt || parinirvṛto 'smākaṃ śāst(ā ||) n(ā)sty etarhy asmākaṃ (śāstā) nihsarana(m) vā || 41.2 na khalv evaṃ draṣṭavyam || yo vo mayānvardhamāsam p(r)ā(t)i(mokṣa uddeśitaḥ sa vo 'dyāgr)ena śās(t)ā sa ca v(o nihsaraṇam ||)*; Pāli *MPS*. II. 154, 1-7: *Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi. "Siyā kho paṇ' Ānanda tumhākaṃ evam assa: "atītasatthukam pāvacaṇaṃ, n' atthi no Satthā"ti. Na kho paṇ' etaṃ Ānanda evaṃ datṭhabbaṃ. Yo kho Ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena Satthā ti;* Ch. DĀ. *Chángāhánjīng* 『長阿含經』 第二經「遊行經」(*Yóuxíngjīng*), T No. 1(2), vol. 1, 26a26-28: 阿難。汝謂佛滅度後。無復覆護。失所持耶。勿造斯觀。我成佛來所說經戒。即是汝護。是汝所持。; *Fóbānnièhuánjīng* 『佛般泥洹經』 (T No. 5, vol. 1, 172b22-23): 吾泥曰 (var. < 洹) 後。無得以佛去故言無所復怙。當怙經戒。吾泥曰 (var. < 洹) 後。轉相承用。翫經奉戒。; *Dàbānnièpánjīng* 『大般涅槃經』 (T No. 7, vol. 1, 204b27-c1): 爾時如來告阿難言。汝勿見我入般涅槃便謂正法於此永絕。何以故。我昔為諸比丘。制戒波羅提木叉。及餘所說種種妙法。此即便是汝等大師。如我在世。無有異也。; *Gēnběnsuōyīqièyǒubù Pínàiyē zāshì* 『根本說一切

syād evam Ānanda⁹² yusmākaṃ pariṇirvṛto⁹³ Bhagavān* | adyā(65r.5)dagre nāsti
 śāsteti | naitad avam⁹⁴ draṣṭavyam | adyāgre⁹⁵ vā Ānanda sūtrāntaḥ sāstā⁹⁶ | evaṃ
 Bhagavatā Sūtrābhidharmavinayā dattāḥ <|> ādyādagre⁹⁷ ca eṣa buddha[h |]
 (65v.1) etad darśayati Bhagavān <|> tathā na kiñcit⁹⁸ mātāpitṛsaṃbhavena sarīreṇa⁹⁹
 kārya(m) kriyate¹⁰⁰ |
 etad darśayati | yadāhaṃ gṛha āvāsavasitaḥ | na tadā mayā kaści¹⁰¹ dha(65v.2)rmo
 abhisambuddhaḥ | tasmān na mātāpitṛsaṃbha;Ovam¹⁰² śarīraṃ buddhaḥ |
 yadā tv aham ekonatrimśadvarṣa¹⁰³ gṛhā¹⁰⁴ nirgato ye duḥkhena dharmam icchati¹⁰⁵ |
 (65v.3) te duskaracaryayā¹⁰⁶ vismāpitā(h) <|> na ca me kaściOd duḥkhena dharmo
 dhigata(h) |

SL158.11 yathā Romaharṣaṇayadāpisūtre¹⁰⁷ uktā tathā pratyavagantavyā(65v.4)ḥ |

有部毘奈耶雜事』(T 1451, vol. 24, 398c29-399a3): 汝等苾芻我涅槃後。作如是念我於今日無有大師。汝等不應起如是見。我令汝等每於半月。說波羅底木叉。當知此則是汝大師是汝依處。若我住世無有異也。(Bāñnièhuánjīng 『般泥洹經』, T 6, vol. 1, 176a-191a has no corresponding passage).

^{92.} Notebook A (31.13): *Ānanda[ndo]* (emendation is given in []) but it does not make sense.

^{93.} For *parinirvṛto*.

^{94.} A scribal error for *evam* = Lévi/Notebook A (31.14).

^{95.} Read *adyādagre*, see previous and following occurrences.

^{96.} For *śāstā*.

^{97.} For *adyādagre*.

^{98.} For *kiñcin*.

^{99.} For *śarīreṇa*.

^{100.} Originally written as *kriyate*; vowel sign *i* is added.

^{101.} For *kaścid*.

^{102.} Notebook A (31.18): °*sambhūtaṃ*.

^{103.} Read °*varṣād*; Notebook A (31.19): °*varṣa[ād]* (emendation is given in []).

^{104.} For *gṛhān* = Lévi/Notebook A (31.19): *gṛhān*.

^{105.} Read *icchanti* = Lévi/Notebook A. As to this expression, see a verse in Skt. *Mahāparinirvāṇasūtra*: § 40.29. (*ekonatrimśo vayasā subhadra yat prāvrajaṃ kim kuś(a)lam gaveṣi* ||; Pāli *MPS*, II. 152: *Ekūnatimso vayasā subhadda Yaṃ pabbajim kim kusalanuesi* ||; Ch. DĀ. *Chāngāhánjīng* 『長阿含經』第二經「遊行經」(*Yóuxíngjīng*) (T No. 1(2), vol. 1, 25b3): 我年二十九 出家求善道; *Fóbāñnièhuánjīng* 『佛般泥洹經』(T No. 5, vol. 1, no correspondence); *Bāñnièhuánjīng* 『般泥洹經』(T No. 6, vol. 1, 187c3-4): 昔我出家。十有二年。道成得佛。; *Dàbāñnièpánjīng* 『大般涅槃經』(T No. 7, vol. 1, 204a16): 我年二十有九 出家學道; *Gēnběnsuōyiqièyōubù Pínàiyè zāshì* 『根本說一切有部毘奈耶雜事』(T No. 1451, vol. 24, 396c6): 我年二十九 出家求善道.

^{106.} For *duska*° = Lévi/Notebook A.

^{107.} Notebook A (31.21): *Romaharṣaṇīyadāpisūtre*; Lévi emends: *Romaharṣaṇīyasūtra*.

On *Romaharṣaṇīyasūtra*. See Lévi 1932: 158, fn. 5. He refers to Pāli MN N o. 12 and Ch. translation (= T No. 757); and simply explains the reason why this sūtra is called ‘*romaharṣaṇa*’ (This sūtra corresponds to Pāli MN. No.12 *Mahāsīhanāsasutta* (I. 68-83); Ch. *Fóshuō shēnmáoxīshùjīng* 『佛說身毛喜豎經』(T No. 757, vol. 17, 591-600), EĀ. *Zēngyīāhánjīng* 『增壹阿含經』卷第四十二「結禁品(*Jiējìnpǐn*)」(4), (T No. 125, vol. 2, 776b), EĀ. *Zēngyīāhánjīng* 『增壹阿含經』卷第四十八「禮三寶品(*Lǐsānbǎopǐn*)」(6), (T No. 125, vol. 2, 881a29-882b13). Our KVVU does not match to any of above texts. At present, we have some Sanskrit fragments of *Romaharṣaṇasūtra* in Turfan collection (Berlin) and Stein/Hoernle collection (London): Turfan. *SHT* IV 32(55), p. 142.16-17 (ed. Hartmann 1992: No. 134); Hoernle. Or.15009/65 [= H.149/68] (see, Hartmann/Wille 1992: 27, ed. Hartmann 1992: No. 134 and *BLSF* II.1, Nagashima 2009: 139-140, facsimile PLATE 86); Or.15009/144 [= H.149/134] (see, Hartmann/Wille 1992: 30, ed. Hartmann 1992: No. 133 and *BLSF* II.1, Kudo 2009a: 193-194, facsimile PLATE 121); Or.15009/409 [= H.149.add. unnumbered] (see, Hartmann/Wille 1992: 38, ed. Hartmann 1992: No. 135). However, no fragments preserve corresponding passage.

ṣaḍvarṣāṇi duṣkaraṃ¹⁰⁸ kṛtaṃ¹⁰⁹ na ca tena kaści¹¹⁰ dha;Ormo ḍhigataḥ <|> paścāt¹¹¹ mayā bhojanaṃ bhuktaṃ śarīre balaṃ ca prāpya {vai} vaiśākhamāsapūrṇṇapañca(65v.5)daśyām¹¹² Bodhimūle niṣaṇṇenānuttarā¹¹³ samyak*sambuddho¹¹⁴ prāptā | Vārāṇasyāñ¹¹⁵ ca¹¹⁶ gatvā dharmacakram pravarttitam¹¹⁷ | tena dharmeṇa phalādhigamaḥ kriyate | sa ca¹¹⁸ (66r.1) ¹¹⁹/// + + (ṣ)[ṭha]ti¹²⁰ | anenāpi kāraṇena | dharmakāyā¹²¹ tathāgatāḥ |

(to be continued)

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- BLSF = *Buddhist Manuscripts from Central Asia: The British Library Sanskrit Fragments* (BLSF). ed. by Seishi Karashima and Klaus Wille. Volume II.1 Texts; Volume II.2 Facsimiles, 2009, Tokyo: The International Research Institute for Advanced Buddhism, Soka University.
- Divyāvadāna. A Collection of Early Buddhist Legends*, eds. by E. B. Cowell and R. A. Neil, Cambridge: The Cambridge University Press, 1886.
- H. Central Asian manuscripts in the Hoernle collection, British Library (London) with the site mark “Hoernle.”
- KV = *Karmavibhaṅga*.
- KVU = *Karmavibhaṅga-upadeśa*.
- MPS = Ed. by E. Waldschmidt, *Das Mahāparinirvāṇasūtra, Text in Sanskrit und Tibetisch, verglichen mit dem Pāli nebst einer Übersetzung der chinesischen Entsprechung im Vinaya der Mūlasarvāstivādins, auf Grund von Turfan-Handschriften*. Teil I–III. Berlin 1950–1951.
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- SBhV = *The Gilgit Manuscript of the Saṅghabhedavastu, Being the 17th and last Section of the Vinaya of Mūlasarvāstivādins*, ed. by R. Gnoli, Part I and II, Roma, 1977, 78 (Serie Orientale Roma 49.1, 2).
- SHT = *Sanskrihandschriften aus den Turfanfunden*, Teil 1-9, ed. E. Waldschmidt et al., Wiesbaden/Stuttgart 1965, 1968, 1971, 1980, 1985, 1989, 1995, 2000, 2004, 2009 (Verzeichnis der orientalischen Handschriften in Deutschland, X, 1-10).

¹⁰⁸. For *duṣkaraṃ*.

¹⁰⁹. Cf. *Jātaka*, vol. 1, p. 68, 10-12: *Sā Mahāsattassa dukkarakārikaṃ karontassa chaṭṭhe vasse paripuṇṇe Visākhapuṇṇamāya balikammaṃ kātukāmā hutvā ...*

¹¹⁰. For *kaścid*.

¹¹¹. For *paścāt*.

¹¹². “On the full moon day of Viśākha month,” cf. above fn. 109.

¹¹³. For *niṣaṇṇenā*^o.

¹¹⁴. Read ^o*buddhiḥ* as is suggested by Lévi.

¹¹⁵. For *Vārāṇasyāñ*.

¹¹⁶. Lévi omits *ca*.

¹¹⁷. Originally written as *pravarttitam*; vowel sign *ā* is erased. Episodes enumerated here (such as six years of asceticism, sitting under the Bodhi tree on the dfull moon day of Viśākha month, reaching to the enlightenment, and giving a [first] sermon at Vārāṇasī and so on) are well-known among a number of texts of Buddhist literature.

¹¹⁸. Lévi reads: *sa cā ti*.

¹¹⁹. Approximately four letters are lost.

¹²⁰. Read *tiṣṭhati*.

¹²¹. For ^o*kāyās*.

SL = Sylvain Lévi 1932.

T = *Taishō Shinshū Daizōkyō* 大正新脩大藏經, ed. J. Takakusu, K. Watanabe, Tokyo, 1924-34.

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